their action, or at least beneficial action. Nor would we have; heard of a mere general fact being employed to explain the production of any phenomenon. There is an important class of the sciences, which may be called the CLASSIFICM'ORY, embracing the various branches of nzitural history, and in them the laws are of that description which we have arranged as the THIRD, being mere general facts observed by experience. These sciences are satisfied when they can group objects into classes in the manner referred to. But all investigation into production or change carries us at last to substances with their qualities.

Scientific investigation has gone., we apprehend, to its farthest point, when it has discovered the substances and qualities, and the conditions needful to "their operation. The mind will not rest till it reaches this limit; for it knows that all given phenomena must proceed from certain bodies, having fixed properties which it is bent upon discovering. Having gone this length, it should feel that it can go no farther. In astronomy, we arrive at last at gravitation, and the relation of the celestial bodies whicll enables that property to act, and we led that inquiry must now cease. In alienlist-ry, we ascertain that a certain compound is composed of two or more elementary substances, which unite according to a certain rule, and the mind must rest here for ever, for it can get no farther.

These views might bo usefully applied to check all those rash conclusions which men of science, falsely so called, have been drawing in regard to the formation and past history of the world, which they would, explain by referring them to the laws of nature, these laws being the more generalised facts of natural history.* Truly these persons know not what they mean by the laws of nature, though no phrase IK so frequently in {.heir mouths. To refer a phenomenon to a law, in the sense in which

they use the word, is merdy to show that errtam other phenomena resemble it in some respects, but does not furnish an

* That there is an order and progrcHHion—that in, a law—in the works of creation, is implied in tho Hcripturo account of the six dny», (however interpreted,) and follows from tho. diHCovc*ri<'H of pceulogintH, awl Hhould bo, frankly admitted by the opponents of tho author of tho " Ycsttj^.H of < 'real ion," But order in not production. Tho fact that one colour runs into another in a puinthiff IH no proof that tho one colour produces the, other. The* author'** *real* faotH prove that there is an order in tho works of God, hut do not nhow that there in any power in nature capable of producing anewapecies <>f animal, or <>f transmuting onft Kpeden into another,